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EXECUTION OF MCGEE.—No. 2.
FRED GARIBOLDI:
Kindly thanking you for giving a previous com-
munication upon this subject a place in your columns,
I assume the theme, by inviting attention to the third
feature in the transaction under consideration, which
feature is the execution of the condemned man.
This was the attempt, by the officiating clergyman,
to administer to the condemned "the holy communion."
What a burlesque was this upon that ordi-
nary, which was instituted by the Saviour, under the
most solemn circumstances, to be observed by His dis-
ciples in remembrance of what He had endured for
them, and as a pledge of their attachment to Him!
(See John xiii.)
Was there any thing in the circumstances under
which the attempt was made to administer the holy
communion to poor McGee, which, in the slightest de-
gree, resembled the simple Bible narrative? Jesus,
who, as the ordinance, administered it to the
disciples in the exercise of love towards them, and of
the deepest humility. Was he who attempted to ad-
minister the communion to McGee (or those who pre-
sented him to the communion) moved by the same
motives to do so for him? Paul says, "Love worketh
to do so for his neighbor." Would any one of them
endeavored to give himself with a towel, and wash
the feet of them to whom they essayed to
administer the sacrament? No one can believe in
the sacrament. How would Jesus have looked, if he
were a murderer in his heart, to be pinioned by
the impetuous Peter, preparatory to being strangled
to death by the other disciples, and then offered him
the holy emblems, saying, "As often as you eat this
bread, and drink this cup, you show the Lord's
death till he come," intending, in a few minutes,
to be executed by the sword? Would any one of them
sawed him with the neck between the heavens and
the earth, (employing John, the beloved disciple, to
perform the last act in the dreadful tragedy by touch-
ing the fatal sword.) Then, suppose the Saviour,
as the officiating spiritual adviser of poor McGee,
also McGee, had stood up by his side on the gallows,
and the violator (law which knows no mercy) was
to be satisfied by the death of the offender, and, with
him, he had prayed, "Our Father who art in
heaven, hallowed be thy name; thy kingdom come,
thy will be done, on earth as it is in heaven. (Won-
der of thy love, our Father! thou hast loved me, thou
hast loved me to the death of Stephen—will you in-
fer how you have been dealt with for your
crime?) Forgive us our trespasses, as we forgive
those (even the culprit before thee) who have tres-
passed against us." Can we conceive of any thing so
inconsistent with the spirit and teachings of Christ as
to have been such a course of procedure? How it
would have conflicted with His treatment of the
woman who was brought in him charged with a capi-
tal offense, by those who took her in the very act,
(see McGee was taken), and who wanted Him to
condemn her, that they might be able to afflict the
net to Him and His religion as a stigma, thus branding
Him as the teacher of a religion no better than their
own. How were those traitors disappointed and
chagrined, when, instead of pronouncing the sentence
of death upon the trembling criminal, he directed His
attention to them, and called upon the man who was
about to cast the first stone! How terrible was
the rebuke! So sensibly did they feel it, that, with
none to accuse them but their own consciences, they
went out, self-convicted, one by one, till He was left
alone with the woman. The looking benignantly
upon her, he said, "Woman, where were those three
witnesses? Hath no man condemned thee? She said
(see John 9, 3 to 11)—No man, Lord. And Jesus
said unto her, Neither do I condemn thee; go, and
sin no more. How beautifully and impressively did
the Saviour exemplify in this transaction the spirit of
His religion! And had he been permitted (could He
have obtained one of those "Cards") to visit the Cam-
bridge street jail, on the morning of McGee's execu-
tion, and to say to those who were longing to inflict
the penalty of the violated law upon the accused, "Let
him who without sin put the rope round the neck
of the condemned, there would have been a general
stampede from the gallows and the jail, and poor
McGee would have soon found himself alone, with
him to molest or make him afraid." But as Jesus
was not allowed to be there, for no one could be
more tolerated there, who, as he did in the case of the
woman, would dare to condemn the accusers of McGee,
no such glorious result, no such exhibition of love
and the spirit of forgiveness, was witnessed.
When God created man, he gave him dominion
(over the fish of the sea, and over the fowl
of the air, and over the cattle, and over all the earth,
and over every creeping thing that creepeth upon the
earth. But he gave man no dominion over man, or
over his species, and Jesus said to his disciples, "Ye
know that the princes of the Gentiles (or rulers—the
officials who execute the law) exercise dominion (or
rule) over them, and they that are great (their Govern-
ment) exercise authority over them—(I. e., sign the
death-warrant, when any of them are condemned for
murder, when solicited by their religious teachers to
do so.) But it shall not be so among you." How
plainly does the Saviour teach here that the spirit which
should influence His disciples, and mould all their ac-
tions, should be entirely different from that which
permeates this world! In beautiful harmony with these
instructions, he taught—If ye will not forgive men
their trespasses, neither will your Father forgive your
trespasses. And, when he was dying on the cross,
he prayed for his murderers, "Father, forgive them,
for they know not what they do." And Stephen,
when suffering a cruel death, prayed for his destroy-
ers, under the influence of the same spirit, "Lay not
this sin to their charge." And Paul, led by the same
spirit, taught, "Beloved, avenge not yourselves, but
rather give place unto wrath: for it is written, Venge-
ance is mine; I will repay, saith the Lord."
With such instructions, and such examples ex-
emplifying and enforcing them, how can any man who
pretends to be a disciple of Christ, and a follower of
the early Christians who enjoyed his personal presence
and teachings, exercise the life-taking power upon
his sinning fellow-men? Who, who would respect-
fully ask, hath required this at your hands? Has God?
Has Christ? Have the first Christian teachers? No,
not one of them. Why, then, do you do it? Simply
because man, who is a criminal himself, has re-
quired it. Should he (the government, made by
men) forbid it, you would not dare to do it. Let
all such reminder that Jesus said, "Ye hypocrites! ye
did Elias prophesy of you, saying, This people
dreadeth high unto me with their mouth, and hono-
rareth me with their lips; but their heart is far from
me. But in vain they do worship me, teaching for
doctrines (or truths) the commandments of men."
How, through the medium of this divine delinea-
tion of the character of the popular Christianity of
eighteen centuries ago, is the spirit of religious man
of our time brought out, so that it may be seen with a
distinctness like that with which we may see objects
through the microscope! And these are the men,
"teaching for doctrines the commandments of men,"
to whom Jesus said, "Ye unto you, ye blind guides!"
and of whom he said to his disciples, "I have said
unto them, they be blind leaders of the blind, (I. e., those
who are blind will be led by them) and if the blind
lead the blind, shall not both fall into the ditch?"
These are the men who make unrighteous laws, or,
which is the same thing in the estimation of Him
whose ways and thoughts are as much above man's,
as the heavens are higher than the earth, who execute
them when they have been made by others. These
are the men who can ask God to forgive a sinner
whom they will not forgive, but upon whom they are

about to wreak the vengeance of the law—who, when
the spirit of Jesus, in the hearts of His servants, prayed
for Executive clemency, in the commutation of the
threatened punishment, could respectfully remonstrate
to His Excellency against the hearing of the heavenly
Petitioner. These are the men, who, with the spirit
of hate and revenge in their hearts, (for "love work-
eth no evil to any one," could attempt to administer
the holy sacrament to one whom they hated, and they
thought whom they believed God hated, and they thought
whom they believed ought to hate—an ordinance insti-
tuted by the Saviour, to be observed only by those
who loved Him, and whom He loved, and who should
be humble enough to wash each other's feet. When
such men attempt to pray, does not God say, as he
did to the Jews, (see Is. 1-15) "When ye spread forth
your hands to pray, I will hide mine eyes from you;
yea, when ye make many prayers, I will not hear:
YOUR HANDS ARE FULL OF BLOOD."
We will close this communication by presenting for
the consideration of such of our brothers as have fur-
nished us with the matter and occasion thereof, the
admonition and instruction given to a similar class
of persons eighteen hundred years ago. (See Rev. III.
14 to 22.) "And unto the angel of the church of the
Laodiceans write: These things saith the Amen, the
faithful and true Witness, the beginning of the crea-
tion of God; I know thy works, that thou art neither
cold nor hot; I would thou wert cold or hot. So then,
because thou art neither cold nor hot, but lukewarm,
I will spue thee out of my mouth: Because thou sayest,
I am rich, and increased with goods, and have need
of nothing; and knowest not that thou art wretched,
and miserable, and poor, and blind, and naked: I
counsel thee to buy of me gold tried in the fire, that
thou mayest be rich; and white raiment, that thou
mayest be clothed, and the shame of thy nakedness
do not appear; and anoint thine eyes with this, that
thou mayest see. As many as I love, I rebuke and
chasten: be zealous, therefore, and repent. Behold, I
stand at the door, and knock: if any man (in the church),
will hear my voice, and open the door, (of his own heart), I will come in to him,
and will sup with him, and he with me. To him
that overcometh, I will grant to sit with me on my
throne, even as I also overcome, and am set down with
my Father in his throne. He that hath an ear, let
him hear what the Spirit saith unto the churches."
Boston, July 16th, 1858. JUSTITIA.
(To be continued.)

SPIRITUALISM AND ANTI-SLAVERY.
MR. GARIBOLDI:
The *Banner of Light*, a paper published in this city,
devoted to the "dissemination of Spiritualism," has,
for a few weeks past, enriched its columns with "abstract
reports" of the sermons preached at Music Hall, by
Theodore Parker; thereby, doubtless, greatly enhanc-
ing the interest and value of the matter of that pub-
lication. Very few of its readers, I think, have not
welcomed the appearance of these "reports," and pre-
sented them with avidity. If the ruling purpose of
the *Banner* has been the dissemination of truth by the
agitation of thought, and not the enlargement of its
circulation, it deserves all praise for its independence
and fidelity to principle. I would not willingly
believe it to be controlled by mercenary motives;
but, unfortunately, the *Banner*, by its own statements,
has made it impossible to believe otherwise.
On the Fourth of July just past, Mr. Parker pre-
ached an interesting and able discourse on American Sla-
very. The sermon was clear and forcible in style,
yet calm and dispassionate in tone. (Mr. Parker pur-
posely avoiding much reference to persons, and deal-
ing mainly with principles), containing some impor-
tant statistics, while there was nothing, either in style
or spirit, at which any one could reasonably take of-
fence. This sermon the *Banner* did not publish. As
reasons for this omission, it says, in its issue of the
10th inst.—the italics are mine:—
"We have no desire to single out and combat one
evil more than another, particularly when the combat
shall affect the legal rights of our brethren. Our ob-
ject in publishing the *Banner* is to aid in the dissemi-
nation of Spiritualism; and, as much as we admire
Mr. Parker, (and we certainly do love him and his
theology,) we cannot take ground which will contrast
the sphere of our usefulness."
Now, is there a hater of slavery—is there a lover of
justice and truth—may, is there a true Spiritualist in
the land, or in the world, who can read the above
language without mingled emotions of pity and in-
dignation? Look at the mental stupidity and blind-
ness, the moral debasement and inequity of distin-
guishing between the highest right and the most out-
raged wrong, and the unblushing confession of su-
preme egotism and selfishness contained in this para-
graph!
This writer says—"Our object in publishing the
Banner is to aid in the dissemination of Spiritualism."
If this is the object, the query very naturally arises,
how the interests of Spiritualism can be promoted by
giving special publicity to the utterances of a man
who persistently asserts the whole phenomena of
Spiritualism, and often finds opportunity to manifest
the unfavorable light in which he views the matter.
I am aware that it may be replied that Mr. Parker's
vigorous and effective warfare upon the popular theo-
logy is preparing the way for the progress of Spiritu-
alism. I believe this is true only to a very limited extent.
It would, I apprehend, be vastly more in accordance
with the facts to say, that Spiritualism is preparing
the way for the progress of those great doctrines and
ideas, so noble and so salutary, of which Mr. Parker
is so able and fearless a representative. This, I can-
not think, any intelligent and candid Spiritualist will
dispute. But the *Banner* says—"We have no desire
to single out and combat one evil more than another."
Indeed! Then we are at a loss to know why you de-
vote so large a portion of your paper, week after week,
to sermons levelled directly and explicitly against the
monstrosities of the evangelical creeds. Is not this
"singling out an evil," and "combating it"? Is not
this recognizing something—some work, some duty,
besides the dissemination of Spiritualism? And if you
may recognize a truth on the left hand, why shut
your eyes to truth on the right? With Parker's re-
ports before our eyes, it is perfectly idle for the *Ban-*
ner to affirm that it has no desire to single out and
combat one evil more than another. We see it doing
this very thing in its dealings with "Orthodoxy." We
see it declining to do it with regard to Slavery. How
shall we account for this strange inconsistency? I will
be as charitable as the *Banner's* own language will
allow. "We cannot take grounds which will contrast
the sphere of our usefulness." By contracting "the
sphere of its usefulness," the *Banner* of course means,
diminishing the number of its subscribers. By its own
confession, then, it cared comparatively nothing for
the intrinsic usefulness and value of Mr. Parker's
sermons; in deciding the question of their publica-
tion, the grave inquiry was—"Will it pay?" Suppose
the sermons were of a character which would dimi-
nish the circulation of the *Banner*—would they have
been reported? Had some friend of Mr. P. requested
the publication of one of them, would not the *Ban-*
ner have replied—"We cannot consent to single out
and combat one evil more than another." We cannot
take grounds which will contrast the sphere of our
usefulness? However honest, therefore, the *Banner*
may be in its professions of belief in Spiritualism,
(and the writer of this is also a firm believer), the
acknowledged principles upon which that journal is
conducted are mercenary and selfish to the last de-
gree.
But still a more lamentable confession, if possible,
remains to be noticed. The *Banner* says—"We
have no desire to single out and combat one evil more
than another, particularly when the combat shall affect
the legal rights of our brethren."
Others may regard this language as they will—they
may talk as they will of the duty of charity, and of

the power of kindness. I believe in both; but I be-
lieve also in justice. I believe also in plain speaking;
purity and truth are quite as beautiful, quite as pow-
erful for good, as charity and kindness—and should
work together. Nor will I divorce them. Now, in
the name of all these graces at once, I solemnly pro-
test, as a Spiritualist, against the Spiritualism that
could utter, or that can endorse the sentiments quoted
above.
Look at it! What does it say? It speaks of legal
rights. Who is referred to as possessing them? The
slaveholder. These legal rights the *Banner* most
scrupulously respects. What does the slaveholder do,
by virtue of these so-called legal rights? He de-
prives his fellow-man of his natural rights; every
one of them is cloven down—not a solitary vestige is
allowed to stand.
"To give the world assurance of a man."
These rights are all moral rights, as well as natural.
Now mark! Not a word has the *Banner* to say of the
sacredness of these rights, and the duty of respecting
them; nay, it does not seem to know that any such
rights exist! It sees *power*, and *quails* and *cringes*
before it; it sees the tyrant's law, and cries out—
"Great is Diana of the Ephesians!" It does not see
the man in chains; it cannot see the brothers of
Christ grinding in the prison-house of bondage; it
does not or will not see an immortal soul crushed
and crushed by the total destruction of human rights, and
the most appalling blasphemy against Heaven. And the
Banner claims to be an exponent and defender of
Spiritualism! I ask these plain questions:—Is that
Spiritualism genuine which will stand by and see,
without a word of remonstrance, a spirit degraded,
wronged and outraged? Here, right before us, is
grim and bloody "Law"; beneath his heel is the
groaning, panting, bleeding, dying victim. What es-
timate must we place upon the head or the heart of
him who can see and hear only the rights of Law?
Two claims, diverse and opposite, are presented:—one
is the claim of humanity, based on justice and natural
and moral right; the other the claim of Law, based
on injustice and cruelty. Does that man do honor
to the great truth of Spiritual existence, and the
great laws of its immortal growth, who takes sides
with its sworn enemy and would-be destroyer? Is
he a safe and competent teacher of the laws of the
spirit? Needs he not to be born again, he can
enter the kingdom of heaven? Let all true Spiritual-
ists ponder these things well!
I know full well that there are many so-called
Spiritualists, who will fully endorse the course of the
Banner. They may be honest. I question not their
right to their opinions. But they must not expect to
escape the thoughts of criticism.
Mr. Garrison, it seems to me that the holy cause
of Anti-Slavery is destined to perform for Spiritualists
what it has to some extent done for the old sects
and parties. It is to try them by its fire. It is to show
them what manner of spirit they are of. Some will
stand the test, but very many—the great majority, I
fear—will be found wanting, so many have I met who,
having a great deal to say about the spirits out of the
flesh, the guardians of human destiny in the next
world, and so forth, and so on, are utterly indiffer-
ent to the dearest rights of spirits in the flesh. For
my part, my estimate of the value of Spiritualism
is based upon what it can do for humanity. That Spiritu-
alism is utterly worthless which overlooks or forgets
any spirit anywhere in the remotest corner of God's
universe. Of all the leading Spiritualists, there is no
one, in my opinion, who occupies a higher or holier
position than Andrew Jackson Davis. I cannot close
this article, without relating an anecdote of this indi-
vidual, which I think may be new to you. I relate
it, not so much in his praise, as for an example and
incitement to others, and to illustrate what I conceive
to be the truly Spiritualistic position and state of
mind.
A few years ago, Mr. Davis being in New York
at a time when the Garrisonian Abolitionists were hold-
ing their annual Convention in that city, he announced
to a Spiritualist brother, a man of ability and dis-
tinction, that he purposed to attend the meeting, and
speak. His friend remonstrated. "If you identify
yourself with the Garrisonians," said he, "you will
ruin your influence at the South." To which sug-
gestion Mr. Davis replied substantially as follows:—
"What care I for the popularity of Andrew Jackson
Davis? It is the truth I seek, not fame. Let Davis
die and be forgotten, but let the truth survive forever!
I go to the Convention!" Verily, the spirit of this
Spiritualism is the spirit of benevolence and wisdom.
E. R. PLACE.

"Do Right, though the heavens fall."
MR. GARIBOLDI:
Having examined the phenomena of modern Spiritu-
alism for a year or two past, I found, some time since,
what to me was satisfactory and conclusive proof
of its reality. Convinced of its spiritual origin in
conformity with the truth that "the human understand-
ing cannot resist evidence founded on observation,"
as needs must be, I have in firm faith and trust ac-
cepted the theory, and am humbly endeavoring to prac-
tise its precept my daily life. I find its teachings to
accord with my clearest reason, my highest per-
ceptions—the intuitive convictions of my soul. I find
its lessons, all the way along, harmonizing with the
dictates of my mental, moral, and religious faculties.
I find herein peace, strength and happiness, such as I
never before enjoyed. This, however, is of no conse-
quence to you, save in *passant*. Long before accept-
ing this particular belief, I deeply and strongly sym-
pathized with you, and seconded, in my humble man-
ner, nearly all of your efforts towards immediate
emancipation for the slave. If any change has taken
place within me since, in regard to the "world's
cause," it is that of seeing and feeling more
clearly the justice of your course, and the consistency
of your position. A consistent Spiritualist must
be a practical Abolitionist. I cannot conceive the con-
trary. A practical Abolitionist may ignore Spiritu-
alism in *theory*—he but actualizes one of its precepts.
Words are empty of their meaning, unless they culmi-
nate in deeds. We are to make "waiting possibilities"
living realities—so Spiritualism teaches. But,
is this true in practice, even with Spiritualists?
For several months, the *Banner of Light*, a Spiritu-
alist paper in Boston, has given a very full and correct
report of Rev. Theodore Parker's Sunday discourses,
thus furnishing to its many readers what no other pa-
per ever regularly did; an instance of liberality and
enterprise on the part of its publishers, which has
doubtless been thankfully received by the numerous
patrons of the *Banner*. But, in last week's issue,
they omitted to publish Mr. Parker's Fourth of July
Sermon—the very one of all others they ought to
have reported verbatim, I think—excusing themselves
for the omission on the ground that his topic was
American Slavery!—that they do not desire to single
out and combat one evil more than another, and there-
by contract their field of usefulness, which is to aid,
in particular, the dissemination of Spiritualism. I
know not when I have felt more saddened, disappoint-
ed, mortified, than on reading this contemptible sub-
terfuge and apology from such a source. Is it possi-
ble that they did not know that common history
teaches them that such aid, in any cause, however
good and grand, is always sure to fail? As a Spiritu-
alist, interested in the overthrow of evil, of whatever
shape and in every form, I must protest against such
moral disqualification on the part of a teacher—tend-
ing, as it necessarily does, to spiritual death, rather
than to spiritual development and elevation. I protest
against such a yielding of principle, on the very
threshold of Spiritualism, as criminal. Such short-
sightedness is sinful. I confess myself astonished
beyond expression, that these publishers should have
overlooked the first rudiments of Spiritualism, by
choosing to be silent on a subject which the great and

good Humboldt says "is the greatest of all the evils
which afflict mankind"—especially when silence
means so much, is so significant. What a just re-
buke to such cowardice are the words of Lowell:
"True freedom is to share
All the chains our brothers wear,
And with heart and hand to be
Earnest to make others free.
They are slaves who fear to speak
For the fallen and the weak;
They are slaves who do not choose
Hate, scorn and abuse,
Rather than, in silence, shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."
How inconsistent such conduct of the *Banner*, in
the very face of the following Resolves, presented at
the Free Convention at Rutland, Vt., on the 25th ult.,
embodying the sentiment of Spiritualists generally:
"Resolved, That the conviction of the possibility
and actuality of spirit-intercourse is opposed to all
despotism, impurity and unreason, and conduces to
the inauguration of the only authority consistent
with the human soul, or favorable to sound morality."
The duty of Spiritualists, growing out of, and legiti-
mately flowing from, such a united expression of
sentiment, cannot be mistaken or misconstrued.
VERULUM.

MEETINGS AT NEWMARKET, N. H.
Extract of a letter from South Newmarket, N. H.
"The friends of the Anti-Slavery cause here, as far
as I know, were perfectly satisfied in regard to the
arrangement of the meeting for our late meeting.
Could we have had a larger attendance, and raised
double the amount of money that we did raise, we
should have felt that we had a model meeting."
There are at present only about half the usual num-
ber of men employed in the shops here; and from
this source we always get most of our contribu-
tions. The "Church" also did all that it could to
keep the people away from the meeting. Mr. Foss
gave the most grand speeches, during the meeting;
we think him, Mrs. Cox, also did very largely
service, and we feel that we have added very largely
to our stock of anti-slavery friends in making her
acquaintance.
As Mr. Pillsbury was constrained to give us the
slip this time, I hope he will make his appearance
among us at no distant day."

**EXCITEMENT IN MARYLAND.—AN OUT-
RAGE.**
There is an excitement in Belair, Md., growing out
of the tarring and feathering, for his anti-slavery
opinions, of Mr. James L. Bowers, in which the citi-
zens generally appear to have taken sides:—
In the night he was decoyed under false pretences,
by which he had broken down, and, as he was, asked
Mr. Bowers to get him a piece of rope, and assist
him. Mr. B., in the kindness of his heart, went
to the gate, and there was caught by a gang lying in
wait. Mr. Bowers made alarm, which reached his
wife, and she ran to his assistance, and commenced in
good earnest to unmask some of the party, for which
she was so much injured that Dr. M. Whaling despatched
her to some time, she being about seven months
pregnant. On the next morning, Mr. Bowers went
to Chestertown, before Esq. Graves, and made
oath to the following persons, and the Squire put
them under bonds of \$500 each, for their appear-
ance at next court—George H. Retzky, Josiah King-
gold, Harris Beck, William P. Francis, Isaac Perkins,
Samuel Baker, William T. Baker, Frisby Brown; being
eight in number.
The court says, that there were about thirty persons
present, but Mr. Bowers could not identify any more.
On the Saturday following the occurrence, there was
a show in Chestertown, and Mr. Bowers' friends made
rally, and commenced to vindicate him; the result
was some six or eight fights. On the 3d, which was
last Monday, at the celebration, Richard Hyson, Esq.,
made an attack on James Mansfield, ex-editor of the
Independent, and struck Mansfield with his cane, when
the Bowers men made another rally, and before they
stopped, knocked down twenty-five men, ran Samuel
Baker and Isaac Perkins, two of the tar and feather-
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The Bowers men commenced it by taking the law
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